OL. XV

WINTER 1959-60

The MINISTER'S QUARTERLY

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Issued In the Interest of The Parish Ministry

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VOL. XV

WINTER 1959-60

THE MINISTER'S QUARTERLY

published quarterly for Congregational Christian and Evangelical and Reformed ministers
THE COMMISSION ON CHURCH AND MINISTRY OF THE GENERAL SYNOD OF
THE UNITED CHURCH OF CHRIST

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THE EDITOR'S PAGE

Off to a good start

The MINISTER'S QUARTERLY under its new United Church auspices received a cordial welcome in many of the pastoral studies where it went for the first time last fall. Some of the mail received is published in this issue's Quarterly Forum section. Another index of the response is that pastors' summer schools are already receiving enrollment applications, and we have had such a flood of applications for pastoral exchanges in England (as a result of Miss Biggs' article) that we have had to close out applications for 1960 altogether and begin negotiations for '61 and '62.

This is all pleasing to your Editorial Board who are eager to make the QUARTERLY a link of worthwhile communication between the General Synod's Commission on Church and Ministry and every pastor who serves in either of our uniting communions.

The excellence of the paper depends a good deal on the interest of our readers in contributing articles. Obviously, the Board must be selective in what finally is published, but every contribution is read carefully and considered both as to merit and the appropriateness of subject matter. We are particularly eager to have more material from Evangelical and Reformed ministers.

Subscription time

The annual appeal for subscriptions will be going out in the next few weeks. This year something new will be offered. Those who prefer to do so may still subscribe to the MINISTER'S QUARTERLY for $1.00. But, to make an especially attractive "package" we shall be offering a combination subscription to the MINISTER'S QUARTERLY and THEOLOGY AND LIFE for $3.00, this being a 50c saving as compared to the regular price of both magazines.

THEOLOGY AND LIFE is a quarterly produced cooperatively by the three Evangelical and Reformed Seminaries: Lancaster, Eden and Mission House. It is edited by Bela Vasady, and contains a wealth of mental stimulation in every issue. Its articles are, on the average, longer than those in the MINISTER'S QUARTERLY with a greater emphasis on theology and Biblical studies. It is also considerably larger in size which accounts for its higher price. Subscription to the two quarterlies will give a minister a spiritual boost eight times a year. We hope the combined subscription will be popular, but we re-emphasize that it will still be possible to subscribe to either quarterly individually at the regular price, $1.00 for the MINISTER'S QUARTERLY, $2.50 for THEOLOGY AND LIFE.

In this issue

The article on "to parsonage or not to parsonage" raises a question with many facets, with good arguments on both sides. We hope somebody who has lost his shirt by having to "buy dear and sell cheap" in a parish where no parsonage was provided will write a piece for us showing the other side of the picture. Meanwhile, one of the best arguments in favor of ministers owning homes is that it encourages longer pastorates. The strongest argument against it is that the general (and seemingly irreversible) trend of inflation makes it more costly for a church to finance repeated purchases of houses at ever higher prices than it would be to maintain a fine home on a permanent basis.

Mr. Gowing's article on ethics brings back to the QUARTERLY a general topic which will return again and again. We hope that it will be discussed with vigor, but would comment that this is a subject which calls for great clarity in viewing one's own conduct and great charity when appraising one's fellow minister's.

THE QUARTERLY FORUM

The MINISTER'S QUARTERLY *is indebted to Charles C. Merrill of Cambridge, Mass., for the following excerpt from an open letter to the Congregationalists of Massachusetts issued in 1948 by Raymond Caulkins, Minister emeritus of the First Church in Cambridge.*

While the final sentence is of parochial interest to the CC constituency of this magazine we believe the total message to be a good note to strike in this, the first issue of 1960.

The major and imperative task confronting our Church today is its unification. Th integration of Protestantism is a moral and spiritual necessity if it is to speak and a with authority and exert any influence upon the problems which now vex the world. divided Church can never help to unify a divided world. A Church which cannot he its own divisions can never heal the wounds of the world. This supreme objective mu therefore be set in the fore-front of our minds. It constitutes a vast antecedent presump tion in favor of any possible and reasonable plan for church unification. Its claim upo our loyal support is so great that it must reduce to a secondary importance the lesse matters of denominational tradition, of ecclesiastical methods and of procedure. In the da in which we live these are minor matters and must not be elevated above, nor allowe to obscure, the great imperative Cause to which the Church is now summoned by world waiting to be saved. Any sacrifice of denominational method, nomenclature, pro cedure is justified for the attainment of the great imperious ends of a unified church. N union of any kind has ever been achieved without the sacrifice of lesser interests. Thu since the proposed union does not violate, endanger or obscure the essential witne of Congregationalism and its historic contribution to Protestantism, Congregation Christians should rally solidly behind it.

RAYMOND CAULKINS
Cambridge, Massachusetts

Dear Editor:

I do not want to let time pass too long without saying a word of appreciation and optimism with respect to the MINISTER'S QUARTERLY, the Autumn, 1959, edition of which came recently to my desk. It is a good and worthy issue. That it has become a joint project of the Evangelical and Reformed and Congregational Christian constituencies in the United Church of Christ assures me that it will serve a very useful purpose in "ministering to our ministers" and also in binding together the two constituencies as we move ever more deeply into the fellowship of the new United Church.

My congratulations to you and those associated with you in this venture of faith and in the first fruits of your labors under the new set-up.

Yours sincerely,
JAMES E. WAGNER
Philadelphia, Penna.

Dear Editor:

I am among a multitude of ministers who are glad that THE MINISTER'S QUARTERLY has been made a servant of all the ministers in the two communions uniting in the United Church of Christ. The first issue in the new and enlarged service confirms the hopes we all have shared and even increases our enthusiasm for the issues to come.

Congratulations and good wishes to all who carry responsibility in this important instrument for our benefit.

FRED HOSKINS
New York, N. Y.

Dear Editor:

I want to express my appreciation of the quality and practicality of your current autumn issue, and especially for the article by Robert H. Grant.

HUGH S. TIGNER
Riverhead, N. Y.

Dear Editor:

I have long read the QUARTERLY with interest, but it has been greatly improved in the last year or so.

You certainly seem to know well the variety of situations that ministers find themselves facing.

Sincerely yours,
RALPH V. AUSTIN
Hayward, Wisc.

Dear Editor:

I have just read THE MINISTER'S QUARTERLY and make bold to write you and congratulate you and the others responsible for this excellent Quarterly. It is what we have needed as Parish Ministers for it gives new ideas and significance to our work in local churches.

Keep up the good work.

Cordially yours,
H. STANLEY DUNN
Cattaraugus, N. Y.

Dear Editor:

THE QUARTERLY is a fine and truly inspiring magazine, and I deeply appreciate my first look at it. But some of us incorrigible cranks think it would be a tiny shade better if it did not have so many tpyograpahicle and spelinng errors.

ANONYMOUS
Cincinnati, Ohio

(We break our stern rule against anonymous letters to publish the above for the good of the Editor's soul. Our Ohio reader had us dead to rights, enclosing marked clippings of sixteen uncorrected "typos" from the autumn QUARTERLY. *We wish he would make himself known because a. we're glad to have such a "cover to cover" reader, and b. unless things get better we may want to engage his services as a proofreader. Ed.)*

On "How to Secure a Pastorate"

Dear Editor:

Please accept my thanks and deep appreciation for the articles on "How to Secure a Pastorate" in THE MINISTER'S QUARTERLY.

The more publicity these articles can be given the clearer will be the pattern of moving from one parish to another. Liberty and variety of method are quite different from contradiction and confusion.

Very truly yours,
LOUIS SCHULZ
Member of the Committee on the Ministry, Florida State Conference
Fort Myers, Fla.

Dear Editor:

I am writing to suggest that you make a reprint (in pamphlet form) of the two articles on "How to Secure a Pastorate," by Guptill and Mackay. These articles are of supreme importance in these beginning days of our serious efforts to lay the foundations of The United Church of Christ. It is tremendously helpful to see how similar the procedure is in our uniting communions. As Association Counselor, I can use these articles to answer many pertinent questions.

Please forward to me four copies of the Autumn 1959 issue. I shall pass them on to the young "candidates in care of the Association" for whom I am responsible as their Counselor.

Sincerely,
CAREY CHRISTY
Olney, Illinois

(Reprints of the above-mentioned articles will soon be available gratis in reasonable quantities from the office of the MINISTER'S QUARTERLY. *Ed.)*

Dear Editor:

Although this observation may come bit late, I venture to make it anyhow. Before all things are finalized on the CH ER Union would it not be well to a point a new committee to study t *NAME.*

I too believe that this should be church of Christ in the fullest and fin sense, but we have bandied this nam around so much that in modern parlan and acceptance it has become almo meaningless.

In the military we run into the ma of Churches of Christ far more than y good civilian people, although I am su you run into it often enough. In categ izing our Airmen we ask them to ent their denominational preference on init interview cards, and we receive back i numerable entries such as "Church Christ," "Church of Christ (Organ)" "Church of Christ in God," "Church Christ (anti-organ)," "Church of Jes Christ," "Church of Jesus Christ, Latt Day Saints," etc, *et al, ad infinitum.* No we have the unique privilege of adding the dilemma by asking our people to ent "United Church of Christ."

It is bad enough to have to deciph the "Christian" from the "Church Christ." Why, for the sake of pio phrasement to the world, force a furth deciphering process which is infinite more difficult?

I am positive that, in the last analys we will settle for all practical purpos on the name, "The United Church." Sin this is what we are, why not drop the " Christ" since it is obvious in its implic tions anyhow?

CONNOR G. COLE
Chaplain (Major), USA
March AFB, Calif.

Dear Editor:

Bravo! In the Autumn 1959 issue, George A. Hodgkins has raised a number of vital questions re Baptism and Church Membership. May I testify to a deep concern for similar questions, and to the following *partial* solutions which are proving effective:

BAPTISM: 1. When parents who desire Baptism for children are "respectfully requested" to attend two or more meetings prior to the date of Baptism, I have found that most of them are eager to come. It is a rare opportunity to deal with the subject, with a group present for just that purpose.

CHURCH MEMBERSHIP:

1. A year-long Confirmation Class for teen agers, instead of the hoary six to eight week "Pastor's Class" has proven itself with us. It adds to the work, but, how better can we fulfill our Ministry?

2. Perhaps in the future, some Church I serve will be foolish enough to accept the recommendation, m a d e somewhat facetiously, that a moratorium be declared on new members for a period of 3 years, giving the present membership opportunity (thru concentrated study and related work) to learn who they are in God's eyes and what they are about in the Fellowship and in the world.

Yours, in Christ,

GORDON M. ALDRICH
Rutland, Vt.

Dear Editor:

Only Fred Smith could write an article around a two dollar word like "infelicity" while the rest of us stutter over the fifty cent ones like "unfortunate," "unsuitable," and "inappropriate."

But here's my dollar for a magazine with a lot of good two, three, and five dollar words.

Cordially

LOUIS G. POPPE
Whitewater, Kans.

Dear Editor:

There is a new tool available to help ministers discover newcomers. Through your local Telephone Company it is possible to purchase the list of persons who have installed new telephones within the last month. There are exceptions, of course, but the large majority of new telephones are installed in the homes of new families.

To find the new families who are moving in, and extend an invitation to visit his church, is every minister's profound desire. This method was made known to me by a friend who is a telephone executive. He explained that most telephone companies sell, for a relatively reasonable sum, a monthly list of the names, addresses and telephone numbers of everyone who has ordered a new telephone within the previous calendar month. Cost of this service here in Hawaii is $90 a year, with the amount payable in monthly installments right on the telephone bill. This includes a copy of the large cross-reference manual wherein you can ascertain the telephone number at any given street address.

There are many ways in which the new-telephone lists can be utilized by a church. Obviously it is not possible to know whether the newcomers are Catholic, Jewish, or Protestant. Nevertheless, they can be approached by an appeal which will reach the individuals who would appreciate information about the church you serve, while leaving others unruffled. I can testify that it does produce results. In the interest of sharing a new and useful tool I am passing the word on. As the commercials say, "contact your local agent at the first opportunity!"

WILLISTON WIRT
Ewa, Oahu Hawaii

COULD A YOUTH FROM YOUR CHURCH HAVE WRITTEN THIS?

The following is contributed by Nelson C. Dreier, our Superintendent in Hawaii:

"Vacation time is a wonderful opportunity to renew old acquaintances. The week I spent "at home" was such an occasion—seeing the houses in which we grew up, passing by the schools in which we received our education, driving up and down familiar streets, eating in favorite restaurants, meeting old friends, attending Sunday services in the "home" church.

In some ways it was an upsetting experience—seeing the changes that have taken place, seeing the scenes of childhood and youth with the more critical eye of maturity, finding some things gone completely as the old has given way to the new! In other ways it was reassuring and challenging.

Especially was this true of attending church—to find that in the midst of all the changes, the church stands firm. To find that though personnel and membership have changed—that even though the building has been remodeled and expanded—the purposes and basic ministry are continuing to the Glory of God and Christ.

It was a challenge to me personally to sit in new pews in the old sanctuary, and remember how much that church and its ministry have meant in my life. To remember the first "sermon" I preached on a Sunday night from its pulpit (lo since replaced by a new one!), the fi "pastoral prayer" given when I was st in the army on a Youth Sunday, ordination sermon and the ordination c emony itself. To remember the countl people—Sunday School teachers, yo sponsors, parents, friends—who "calle me into Christian service and helped develop my leadership. To remember minister who first suggested that I ou to consider being a minister. To reme ber the "Youth Scholarship Fund" of t church and how it has helped so ma young men and young women prepare Christian service.

All of this made me realize anew wonderful opportunity we have—in t church—to give help and encouragem to our young people. May it be that cause of our concern today some yo persons may come "back home" on va tion at some future date, and remem with gratitude, as I have, the Chris nurture, encouragement and love of t church!

God help us to be the kind of a chu that will give young people the desire give themselves in full-time Christ service.

H.F. (a young ministe

ARE PARSONAGES OUTMODED?

by ALLEN S. LEHMAN*

"We must live in a tent and eat, or rent an apartment and go hungry."

THE ABOVE QUESTION arose out of the experiences of one family that had been living in parsonages for over twenty years. It was precipitated some six years ago when we began thinking about the time when the head of the family would meet that inevitable day of retirement. The thinking led to some figuring. We are not especially adept at arithmetic in our home but even so the results were rather startling, not to say disquieting. We discovered that when that day eventually arrived we would be faced with two choices: either we would have to live in a tent if we wanted to eat reasonably well, or rent an apartment and go hungry. All that, of course, was B.S.S. (before Social Security).

Nevertheless, it was at this point that we decided to take a giant step. We would design and build our own home. If the church would permit it we would move out of the parsonage; if not, we would rent our new house. In any event we would be acquiring a substantial equity in a home of our own as a hedge against what might well be certain adverse conditions resulting from retirement.

Fortunately, after much debate, the church permitted us to move into our new home, granting us a nominal rental allowance. Consequently five years ago we left a large ten room parsonage for our own five-and-a-half room ranch. Our family of four has fitted quite snugly and happily into the smaller quarters. In the meantime the church rented the parsonage and applied the rent toward our allowance.

If and when we move we will sell our present home. In the new community we will buy or build another house. Thus, when the time for retirement comes we will have both a roof over our heads and food for our table. We feel much relieved about the future at the moment. Our only regret is that we did not take this step earlier.

OUR EXPERIENCE HAS set us to wondering about other parsons and their parsonages. How many parishioners would willingly give up their homes to live in the kind of house they provide for their ministers? In most parishes not many would take this step if they could help it. It isn't that our churches do not mean well; they do. But all too often parsonages are either arks, mausoleums, out of date, or jerry-built structures. Usually a good deal of paint and paper is spread around before the new minister arrives, but from there on in only emergency needs are met. Frequently, the parsonage is adjacent to or quite near the church, often not in the most desirable part of town, desirable, that is, from the point of view of raising children.

As a result of our experiences and thoughts on this subject we make these suggestions:

The next time your church calls a minister, suggest to him that he either buy or build his own home. Loan him the money for the down payment if necessary and give him a fair rental allowance in lieu of the parsonage, an allowance equal to what people are paying for rents in your town.

*Pastor of First Church, Glastonbury, Conn.

To help cover the cost of the allowance given your minister the present parsonage could be sold. Then the money received should be invested carefully in a Parsonage Account. The income would be used to help meet the allowance given to the minister.

If our churches would adopt this plan the minister, upon moving to a new parish, could sell his present home and buy another in the new community. Thus, over the years the parson would gradually acquire a larger and larger equity in a home of his own. Furthermore, he would be able to choose the part of the town or city where he wished to live. The end result would be that when he retired he would have a comfortable place of h own. His annuity, Social Security, and t other assets he had been able to acqui over the years would enable him to li with greater contentment than many his elder brothers are now able to do.

Admittedly this program works to t advantage of the minister. That is precis ly what we intended it should do. But the long run it will work to the advanta of the churches also. A more content ministry will serve them more effectivel

We hope our suggestions will evo not only discussion but also a serious co sideration of this or a similar plan. B whether it does or not our initial questi still stands: "Are Parsonages Outmo ed?"

SO YOU NEED MORE TIME

by JOHN R. SCOTFORD*

"Ministers have been tempted to forsake the contemplation of the invisible for the manipulation of the visible."

THE PRESSURE ON the time and strength of the Protestant minister is ever increasing. But it is also changing, and in wholesome ways. Once he was esteemed as a good natured community errand boy; today more people turn to him for religious reasons. His sacred calling is crowding in on his secular tasks.

The rising level of education and the growing popularity of the Church demand of him a better preparation for Sunday morning. Two services are becoming common, and some men preach three times. A better sermon is required for repetition than for a single use. The minister who trusts to the inspiration of the moment, who "preaches from the heart rather than the head," or who just turns on the faucet, can't do it over again. The more a sermon is to be repeated the more carefully must it be prepared. This is even more true of prayers and the other parts of the service. To be effective under present conditions they must be carefully worked out.

The call for personal pastoral services is mounting. People are discovering that the Christian faith as mediated by an understanding minister can be a mighty help in facing life's problems. From a New England city comes the report that Roman Catholics whose matrimonial difficulties elicit little more from the priest than a good scolding are turning to the Protestant ministers for intelligent assistance with their troubles. In many situations the only limitation on what can be achieved through pastoral counselling is the time which the minister has available.

Most ministers are "on the go" for a scandalous number of hours each day. Idleness is the least of clerical sins. Their problem can be stated simply. If more time is to be devoted to the duties which are regarded as more important, less time can be spent on less essential matters. Fundamentally the issue is one of relative values, and is most difficult to resolve.

DURING THE FIRST HALF of this century ministers have been sorely tempted to forsake the contemplation of the invisible for the manipulation of the visible. The minister's father and mother, brothers and sisters, neighbors and friends, and even his church officers were completely immersed in material concerns. To gain their approval he felt compelled to excel by their standards. If he could not pile up the dollars nor add farm to farm he could at least keep himself terribly busy. Not so long ago pastors accepted it as a compliment when they were described as "hustlers." The common goals of society have inevitably corrupted somewhat the standards of the Church.

Becoming more specific, an office and a swivel chair can be a place of temptation for a minister. It is easier to sit than to seek out the people who need him. It is simpler to make a phone call than to do some real thinking about that sermon. By keeping ourselves busy with details we can postpone or avoid the facing of painful issues—and we have all done it!

If they are to get the religious work done to which they were called and for which they have been trained, Protestant ministers must place themselves under a stronger self-discipline. The priests of

*Mr. Scotford, a consultant on church architecture, is a former editor of ADVANCE.

the Roman Catholic church are disciplined men. Their day is laid out for them in much detail. As a former priest puts it, "We were kept up against God!" We Protestants have rejected the routinized life. We glory in our freedom to do or to leave undone. But if we are to achieve the ends to which we are dedicated, we need to take ourselves in hand and see that our time and strength are spent on those tasks which are fundamentally the most important.

THE PRACTICAL PERSONAL PROBLEM is how to rid our time of the trivialities with which it so easily becomes encrusted. This might well begin with an honest look at ourselves. What is our function in the community? To be a good fellow, calling everyone whom we meet by name and cheering him on his way? To belong to every organization which professes a worthy purpose, and to support all good causes? To be a community figure, giving the invocation at banquets and speaking "a few words" whenever called upon? These are honorable roles which nourish our egos and reflect some credit on the church—but are they worth our time?

COMING A BIT NEARER HOME, just what is our job as the pastor of a church? To see that the place is clean, warm, well lit, with enough chairs on hand to take care of those who may come to a meeting? To make sure that Halloween is properly celebrated and that no one forgets to attend the meetings of the boards and committees to which he has been named? Should the minister be a drum major, a master of ceremonies, an oiler of ecclesiastical machinery—or a man of God? Because we cannot escape from some of the lowlier items in our "job analysis"—and we can't—is no reason why we should major in them.

Whenever a minister is confronted with a non-religious task he should ask himself three questions.

1. Is this job worth doing? What will it profit the Kingdom of God if I make a witty speech at the luncheon club? Honor a lodge with my presence? Umpire a ball game? Chat with the town banker on the golf course?

2. Am I the person to do this job? Should I apply my theological acumen to the operation of a mimeograph machine? Should the tongue of a prophet lick postage stamps? Should I operate a free taxi service for women whose husbands won't let them drive? How far should I go in pinch hitting for the elected officers of the church? Should I see to it that the treasurer gets the bills paid? Should I enlist singers for the choir? Recruit teachers for the church school? Select and order lesson and program material? Persuade the women that there is no longer any profit in chicken pie suppers? Tell the choir what to sing? Some of these are tough questions which cannot always be answered in the way that we would like—but it is a sound principle that a minister should do nothing that he can inveigle any other competent person into doing.

3. Granted that there are many mundane duties from which there is no honorable escape, how can I get through with them with the minimum of time and effort?

SOME REAL SOUL SEARCHING is called for at this point. All of us find pleasure in some details—such as setting the church clocks or sharpening pencils—while some of us are fuss-budgets who are unduly alarmed by dust or disorder. We once heard Bishop Edwin H. Hughes confess that he could not be happy unless he had all the bills in his pocket properly sorted with their faces up and the green side under. If we cannot cure ourselves of such follies, we can at least laugh at them.

Running a church has many of the aspects of housekeeping. I once knew a mother and daughter who lived on different floors of the same building and who spent their days seeing which could keep her apartment in the better order. When I complimented another woman on the orderliness of her house she replied, "I hate housework, so I get it done and out of the way as soon as possible." We have known both kinds of ministers.

A common fallacy is to assume that the person who works slowly, lingering over every detail, does a better job than the one who works rapidly. Often those who major on details make more mistakes than those who keep their attention on larger matters.

This is particularly true of reading. It has been demonstrated that the line-at-a-time reader retains more than does the word-by-word reader. We were once delighted to find the pastor of an important Chicago church taking a night school course on rapid reading.

Some business experience would benefit most ministers. It would lead them to place a higher value on their time—and both to start and stop their work more punctually. They would also discover that most of the men who make the vital decisions in today's world do so rather quickly. It is astonishing how much a good executive can accomplish in a day. This is usually achieved by concentrating on one matter at a time.

THE HISTORIC TASKS of the minister have been preaching the gospel and caring for souls. Only in recent years has he become an administrator with an office, desk, telephone, dictating machine and tape recorder. We should admit that there has been some playing around with these new toys. We ministers have been tempted to compare ourselves with those who use similar tools in the marts of trade—and this helped us to hold up our heads amidst an all-engulfing materialism.

Sober thought tells us that the administration of an institution is the least of our responsibilities. Our primary task is to bring the Christian faith to men through public preaching and private counselling. Unless we do this, it will not get done. In the sort of a world in which we find ourselves it is also necessary that we concern ourselves with buildings, budgets, and the organizing of the efforts of others. This cannot be escaped. We should discharge these responsibilities as quickly and as efficiently as possible—and then get on to more fundamental matters.

NO MOUNTAIN TOPS FOR TEEN-AGERS?

by GRAHAM R. HODGES*

". . . the innate potential of youth for emotion has not changed; it is merely being . . . perverted . . ."

IS THE CHURCH IN general and are we ministers in particular guilty of keeping our youth off the Mount of Transfiguration? Have we erected a "Posted—Keep Off" sign on those few peaks of religious experience which, in the lives of so many saints, have been the watershed of the rest of their lives?

This question, or these questions, have disturbed me for years. And as I stay in parish work a vague uneasiness over the subject is growing into a definite concern for the way we are starving our youth emotionally.

Many of us grew up in religious backgrounds where "excess" emotion in revival meetings led to gradual distrust in and in some cases actual outward revulsion against any display of one's inner feelings. Along with the secular world we have allowed extreme revivalism and honest religious emotion to be lumped into one odious heap, and we have discarded both under one label—unwanted.

As in so many instances where we throw the baby out with the bath, we now see the results. Young people born with all the innate capacities for truly thrilling and life shaking moments of religious and aesthetic awakening are led along a flat plain we call "religious education" or "process of maturing" or "development." This must all be accomplished with no Bible stories "beyond their level of experience or understanding." It must be done with no emotional earthquakes to jar the psyche. It must be done in a tranquilized way—without emotion and with perfect control.

*Pastor of Congregational Church, Watertown, N. Y.

WE LIVE IN A day when violent emo tion on every subject except one's inne spiritual life is accepted, nay—demanded A young Texas pianist wins the prize i Moscow. Hugs and kisses from all th Muscovites and a riotous ticker tape re ception on Broadway are his reward.

A youthful conductor leads the sym phony orchestra brilliantly in Carnegi Hall. Otherwise staid citizens screa "Maestro! Maestro!" curtain call aft curtain call.

Faultlessly accented, smooth youn hirelings of the advertising world g completely ga-ga-over a new flip-top cig rette box, or some new "dry" ale, or new unnecessary tail fin on the late model automobile. They put their ver souls into the TV commercials.

Disgusting as these exhibitions are on cannot help but wonder about the impre sion on our young: namely, it is all righ to become excited about everything else but keep cool about religion. So, we hav a cool religion, not catching fire, and n apt to set anybody else afire.

BUT THE INNATE POTENTIAL of you for emotion has *not* changed; it is mere being diverted, and sometimes perverte into less desirable channels.

That they can still get worked up ca be proved by a visit to your next loc high school basketball game. To get last ing proof take a photograph of your loc cheering section as the enemy team sink a winning goal the final second, just a the whistle blows. One high school soph

more girl wrote thus to a friend about a recent game lost by the home team: "It was terrible! Everybody was screaming. I was crying. I couldn't stop. All the girls were crying. They made goal after goal and our boys couldn't stop them. I never felt so bad in all my life."

Rock-and-roll, gang warfare, and daredevil automobile racing are all symptoms of many failures by society toward its youth. And one of these failures is the lack of direct, high, and even painful challenge and confrontation by the church. We have not demanded enough. We have not disturbed them enough in a right way.

The last national gathering of Methodist Youth, representing the best young leadership of local Methodist churches all over the nation, charged the church with not challenging them directly to out and out commitment. Coming from responsible young people this charge must be seriously weighed.

THE SATURDAY EVENING POST, in writing up a prominent minister who has revitalized a Presbyterian church in a hopeless, mid-city area, described his religious life as a youth as "agreeable but not decisive." Could not this be the exact description for so many thousands who go t h r o u g h our Sunday Schools, youth groups, summer camps, and into adulthood with no recollection of a religious experience greater than the Easter Sunday service?

Somewhere between Billy Graham and cold Unitarianism there is a place for what I am talking about. And Billy Graham is closer to being right than many of his critics who have never led a single soul to direct commitment to Jesus Christ. Did not the head of Union Theological Seminary become converted in a Billy Sunday revival meeting?

How many of our fine young people have ever been challenged directly, either in a public gathering or privately, to give themselves completely to Christ? Many go through their whole church experience with no such challenge, yet longing for it as a malnourished person longs for some needed food element, he knows not what.

Many of our fine boys are thinking privately about the ministry as their life's work. Why, then, is this desire not crystalized into decision by a direct challenge in summer camp, or Sunday evening program, or Sunday morning sermon, or a direct, private talk by some minister or older layman? Small wonder that we must import so many of our ministers from other denominations.

It is true that emotional experiences vary somewhat from season to season and age to age. It is hard for us moderns to see how whole nations waited breathlessly a century ago to see if Charles Dickens would allow *Little Nell* to die. Die she did and millions w e p t unashamedly, strong men included.

But are there not bed rock deeps of the human soul which long to be stirred, and if not stirred dwindle away into unproductive vestiges or take perverted channels of outlet?

DEEP STILL CALLETH UNTO DEEP, if there is somebody to utter the cry. And when the cry is not uttered by the right person the wrong person will rise, as did Hitler, and lead emotion starved youth into disastrous paths.

It was Sigmund Freud who said "throw nature out with a pitchfork and she will come right back again." Our faith comes to us through a boy Samuel who heard God's voice and said "Speak Lord, for thy servant heareth," and an Isaiah whose life was changed by the vision in the temple; a Christ who heard at his baptism "This is my beloved son in whom I am well pleased," a Paul stricken by blinding light on the road to Damascus, an Augustine whose life was turned by a child's voice in a garden, a John Wesley whose heart was strangely warmed in Aldersgate

Street in London, and millions upon millions of lesser saints who have had quiet, but decisive and lasting religious highpoints. It is only at great peril that we disregard this tradition of deep, fine, emotion in the innermost man.

It is these moments of deep religious experience involving the emotions which provide us power. Just as the melting snows from the high Rockies give force to the mighty turbines of distant Hoover Dam, so these hidden, and often unrevealed high moments of years gone by cause us to do as we do now, and provide the power so to do. We go back to them again and again, as St. Paul did in referring to the Damascus road so frequently in his letters.

Are we starving our youth for want of fine, true, lasting religious experience? I am afraid we are.

Cold intellect is needed in a Christian's experience. But unless it is coupled with a warm heart we have an unproductive, uncharitable, and unreproductive quality.

When I was a schoolboy we had to recite a Bible verse each morning in "assembly." One boy always brought titters because he invariably came out with a verse, the shortest one in the Bible. It goes: "Jesus wept."

Perhaps it is time for tears to flow once more about the higher and better things.

THE MINISTER AND HIS ETHICS

by PETER GORDON GOWING*

It is unfair to one's successor to establish Church School classes in the parsonage dining room or to volunteer to shovel snow off the church walks.

INTRODUCTION

IT MIGHT SEEM presumptuous for a mere infant in the ministry to prepare a paper on the subject "The Minister and His Ethics." It is a presumption the writer is prepared to admit. However, he is entering his tenth year as a pastoral minister; so he is already acquainted with the contrast between the ideal ethics of the minister and the degree to which those ideal ethics are actually put into practice.

The purpose of this paper is to stimulate our thinking in the area of ministerial ethics, and its method will be to point the finger at a few specific functions of the minister where his professional ethics should come into play. The writer does not expect 100% agreement with all the observations, comments and suggestions he makes—but he does expect the reader to share his love for the ministry and his deep concern that our profession should manifest the highest, noblest ideals *in its practice,* commensurate with its call.

GENERAL COMMENTS

FIRST, LET US CONSIDER some general comments about the profession of the ministry as a whole. The point does not have to be labored that the ministry is perhaps the most fearful, awesome, exacting calling to which a man can respond and that, in the last analysis, no mortal man is equal to its demands or adequate for its task. Still, thanks be to God, there are men who are willing to strain under the yoke! Most ministers soon discover that their responsibility is at least five-dimensional; and how to meet the obligations of each area of responsibility all at the same time is a constant thorn in the flesh. The minister has responsibility first as a Christian. His *first* loyalty is to God, Christ and Christian conscience—everything he is and wants to be, everything he does and desires to do is subordinate to what in all conscience he deems to be right and fitting and in accord with the will of God. If he is not prepared to sacrifice everything he has, even life itself, to this first loyalty then he has no right to call himself by the name of Christ—to say nothing of being in the ministry.

The minister's *second* loyalty is to the Church of Jesus Christ—not the particular denomination or local church he serves—but the Universal Church of Christ of which his denomination and local church are a part. Every Christian minister has the obligation to remember that wherever he labors he represents the *whole* Church of Christ. His effectiveness or ineffectiveness contributes to the effectiveness or ineffectiveness of the entire Christian enterprise in the particular spot where he works. He is a Christian minister first and a United Church or Baptist or Methodist or Unitarian or Episcopal minister second. If any minister feels that his duty to his denomination is prior to his duty to the whole Church of Christ, or if he is under the illusion that his denomination

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is the whole Church of Christ, let him call a spade a spade and stop confusing the public. Let him emphasize publicly over and over again—"I am a (Congregational) minister—I am not a Christian minister." For as things stand now if a minister brings down public censure on himself people will not say "That's a (Congregational) minister f o r you!", they'll say "What a thing for a Christian minister to do!" The Church of Jesus Christ may well be the ante-room to the Kingdom of God—but as Christian ministers it behooves us to remember that though that ante-room may have a number of denominational d o o r s through which people enter, the room itself most certainly is not partitioned into denominational booths wherein people await the Divine summons in splendid isolation from the rest of the "called people of God." As ministers we are doorkeepers for the House of the Lord and those who come in through my special door or your special door enter into *all* of the joys which the *whole* House bestows.

The minister's *third* loyalty is to people —all people—but particularly those who come within the circumference of the exercise of his ministry. People are the reason for the Church and the ministry; the Church and its ministry exist to serve mankind and to be a channel through which man may serve God. There are many professions wherein a man who does not care for people may, nevertheless, be useful, but the ministry is not one of them. A minister unwilling to give himself selflessly to people should leave the ministry.

The *fourth* loyalty of the minister is to the profession of the ministry. His calling is one of his first real passions. He will support it in every way possible; nor will he stand idly by and watch it caricatured or belittled by those who neither understand nor appreciate what it means to be a minister. He will encourage every program to raise the moral, spiritual and educational standards of his profession. He will promote the brotherhood of the ministry by entering into fraternal relations with the ministers, priests and rabbis of his locality—rushing to the side of a brother minister in trouble; coming to the defense of a brother minister under attack; welcoming into the fellowship of the local ministry the brother minister who has come in as a stranger. We are ambassadors of God and we are obliged to hold high the ideals which direct our professional life. We must let no personal action, no spoken word ever detract from the holy cause which we represent or from the holy calling in which we serve.

The *fifth* loyalty of the minister is to his family. Here he differs from other men. Other Christian men owe their loyalty first to God, next to their family and then to the Church of Jesus Christ. But the minister by virtue of his high and special calling must put loyalty to the Church of Christ, the people he serves, and the profession of the ministry *before* his family. He is a minister of God first and a husband and father second. This is the burden of the ministry—one which many find too difficult to bear.

So, then, the minister has at least these five dimensions of responsibility and, as was said before, his great problem is how to meet their demands all at the same time. Of course, they are not unrelated; they hang together; and the health of one affects the health of the others. The minister, of all men, is dependent on the living God who g i v e s wisdom and strength.

The Minister's Ethics in Particular Functions

Now let us focus our attention on the ethics of a minister as they apply to some of his many pastoral functions. Let us discuss them topically—though not necessarily in the order of their importance. *First,* the minister has been called to labor in a particular vineyard of the Lord, and though he should have an eye for the health of all the Lord's vineyards, he must concentrate his major effort in the vineyard specially appointed to him. It should be considered unethical of a minister to spread himself out so thin in activities having little connection with his appointed task that he does that task inadequately. The writer knows ministers who are so tied up with outside paid speaking engagements, or lodge work, or community affairs that they have little time to devote to the parish which provides them a house to live in and a steady income, to say nothing at all about the more important matter of looking to them for full-time pastoral leadership. Furthermore, when the time comes for the minister to leave his present vineyard for another, he should leave it absolutely, refusing to return for funerals, weddings, baptisms and other pastoral services.

Second, the minister has obligations to his predecessors and successors. To his predecessors the minister owes the courtesy of refusing to listen to the criticisms of parishioners concerning their work. Nor should he yield to the temptation, however justified, of initiating delicious gossip concerning the inadequacies of his predecessors with parishioners or brother ministers. To his successors the minister owes the forethoughtfulness of not instituting off-beat policies or practices agreeable to those who follow him (for example, having a church school class meet in the dining room of the parsonage, volunteering to keep the church lawn mowed and walks shoveled, etc.). He also has the obligation so to conduct himself as a minister that *the ministry* will enjoy a good reputation in the parish and his successor will then come into that reputation. This does not mean that the minister must lower his principles in order that his parishioners will all like him. It does mean that his conduct must be so far above reproach that those who do not agree with him will, nevertheless, respect him.

Third, the minister is responsible for evangelism. It is part of the task of the minister to evangelize, but it is not ethical for him to proselytize (that is, deliberately pursue members of another parish). If a minister calls on a new family in the community and finds it to belong to the denomination of a church in that community it would be highly unethical of him *in any way* to encourage their becoming part of his parish. In fact, courtesy demands that he put the family in touch with the minister representing their denomination. Sometimes it happens that a person or family from another church will start attending the minister's church. It seems to me that courtesy requires that the minister notify their minister and discuss the matter with him, and also tactfully discuss it with the person or family concerned. Incidentally, when making hospital calls, if the minister should discover a patient who ought to be the responsibility of a brother minister he should ascertain whether or not his brother minister has been to call, and if not, he should do him the kindness of notifying him.

Fourth, there are ethical issues in relation to weddings and funerals. It should be considered unethical for a minister to conduct the marriage service for a couple unless one of them is a member of his parish. Only under the most unusual circumstances should a minister marry a couple from the parish of another and then only with the knowledge and consent of the minister concerned. Generally speaking, a minister who is party to an elopement is unworthy of his calling, and a minister who performs a marriage service for the fee involved will be assigned to a special place in Hell in the hereafter! Sometimes a couple will come to the minister to be married, having previously been to another minister (perhaps their own) for the same purpose but turned down by him. It would be highly unethical for the minister to perform the service for them, even though he may be in disagreement with the other minister's policy. We ought to keep in mind that if we expect others to respect our judgment and policies we owe them the s a m e respect; and we should remember also, that we are ministers of the gospel of Jesus Christ and not justices of the peace in minor orders.

With respect to funerals, let us admit that ministers differ widely as to the theology of funerals, but at least we should agree that they ought to be Christian services. The service should be held in the church, therefore, where the worship of the community centers. If the funeral cannot be held in the church the minister ought not to participate unless he is willing to be the hireling of the funeral directors or of families who neither support, love nor worship in the church he represents. Furthermore a Christian funeral service ought to be marked by an absent or, at least, closed casket. A display of the undertaker's craft—hence attention to the earthly remains of the deceased—is an abomination to the Christian faith in the Eternal God in whom life finds its continuation and fulfillment.

It should be considered unethical for a minister to conduct a wedding or funeral in a n o t h e r man's parish without his knowledge and consent and the request of his assistance. This writer believes that it is unethical for ministers to accept remuneration for conducting funerals and marriage services. These are part of the priestly function of the ministry to which we are all called and ought to be considered part of what we owe to the parish we serve in return for the salaries we are paid.

In this connection, fathers and brothers, we ought by all means to avoid the old sin of simony—that is, the using of our profession as an opportunity to gain money by selling sacred offices and services. The laborer is worthy of his hire, that is true, and when a minister is called on for the performance of some task that requires an unusual amount of expenditure in time and money he should be reimbursed, of course. But to make a business of it, as some are wont to do, is a sin against our profession. Also, this writer feels that some way ought to be found to discourage the giving of special privileges and reductions to ministers. The motives behind merchants granting clergy discounts, or theaters giving free passes, or travel bureaus lowering fares for ministers may be worthy enough; but it amounts to an unwholesome patronage of our profession; and it is in part the recompense for the guilt of low salaries (a guilt which ought not to be recompensed in *that* way!). It compromises the dignity of the ministry. If a church cannot afford to have a minister that can pay his own way equally with all other men (some of whom are paid less than he is) then it should cease to exist—or merge with some larger body that can afford such a minister!

Fifth, the minister is responsible to the fellowship of ministers a n d churches. Surely, the Golden Rule applies here: Do as you would be done by. We have large-

ly graduated from the era when we thought that the soul's salvation depended on people accepting our particular brand of Christianity. Now, there is little or no excuse for our refusing to co-operate with the churches and ministers of other denominations, as far as time and conscience will allow. Any program which makes visible the oneness of the invisible church to which we all belong is a program entitled to our support. It should be considered unethical for a minister to hold himself and his church aloof from programs of inter-church co-operation.

Sixth, like any other man, the minister has obligations with regard to personal behavior and manners. This is a delicate subject for it touches on problems of personality and training. In general, however, let it be said that the minister should be a genuine person. For a minister to act or preach contrary to his real convictions is for him to commit the sin of hypocrisy, and a "phoney" is easily discovered. Let us get rid of the double standard of morality of which ministers as well as laymen are guilty. Sometimes a minister will say "such and such a thing is all right for laymen to do, but it is unworthy in a minister; I should not do it." Nonsense! The minister should not be expected to behave differently from the laymen of his parish. He should expect of them the same *high* standards of behavior that he observes himself. This means, of course, that he must act in accord with his conscience at all times and measure his conduct in terms of universal principles.

There are certain occupational diseases that afflict the minister, and he should constantly check to see whether or not he has contracted them. One is egotism. Parishioners (particularly after church on Sunday) are forever telling us how great we are, and after a while we begin to believe it. If we are not alert, we start to think more highly of ourselves than we ought to think; and it becomes apparent in our relations with our parishioners and our brother ministers. It can actually become a mental aberration!

Another disease peculiar to our profession is envy. We find ourselves envious of others (whom we judge to be our equals, if not our inferiors) if they are appointed to "better churches" or to positions of authority. Envy leads to unhealthy and spiritually devastating gossip which, regretfully, is all too common among us ministers as a professional group.

The feeling of guilt is another disease suffered by many ministers. It is the feeling that we are not doing enough (some of us don't!) and the feeling that our work is not significant (that is true of the work of some of us!). A certain amount of guilt is inevitable by virtue of the fact that our calling is so high that no man can really attain unto it. There must always be a tension between what we ought to do and what we actually do. On the other hand we must be sure that the guilt we feel is not aggravated by actual laziness on our part or substandard work due to carelessness, negligence, inefficiency (or down-right incompetence!). Symptoms of culpable guilt are to be seen, incidentally, in the complaints too often heard from ministers: "I'm so busy! I'm overworked!"—and in the boastfulness which characterizes many ministers: "Look at us! See what we are doing at our church!"

Still another disease of our profession is imitation. Some ministers are human ink-blotters, constantly absorbing someone else's ideas (merely parroting them, never making them a part of their own thinking), or someone else's mannerisms (seminary professors mark their students in more ways than one!) or someone else's causes (sometimes you can tell who a man knows by the axes he grinds!). Let the minister be himself, not a poor carbon of someone else!

And, finally, one more occupational disease should be mentioned: professionalism. We have always the danger before us of falling into a rut—a particular pattern of doing our work, pet phrases, pious cliches, standard solutions to common problems. It is reflected even in the way we smile or greet people or shake hands. This professionalism marks us and our calling. It is not always a compliment when a stranger suddenly says to you: "I knew you were a minister!"

Conclusion

This subject has by no means been adequately covered in this paper; it is simply an introduction to what the writer hopes will issue in a fruitful discussion among us. Let it be said at once that the writer writes as one of you and not as one above you, for he has been (and is!) guilty of some of the things he roundly condemns in others. But it is his earnest hope that associations of ministers will come to grips with the knotty problems involved in this subject, and that some might go so far as to appoint study commissions with a view to adopting codes of ministerial ethics. "Those who can, do. Those who can't, teach. Those who can't teach, preach." That is a lie, gentlemen, but it reflects what a large segment of the public thinks of the ministry as a profession. It is up to us to unite and reemphasize and reenforce the ethics involved in the practice of our profession. Seminaries can help, to be sure, but the burden rests with the men in the field.

GOOD FRIDAY ORDER OF WORSHIP

A COMMEMORATION OF THE PRECIOUS AGONY AND DEATH OF OUR LORD, JESUS CHRIST

"Now from the sixth hour there was darkness over all the land until the ninth hour." Matthew XXVII:45

PRELUDE

12:00 THE RINGING OF THE SIXTH HOUR

CALL TO WORSHIP (*By the Minister.*)

Rend your hearts and not your garments and turn unto the Lord.
Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.

All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.

HYMN (*The people standing.*) "When I Survey the Wondrous Cross"

CALL TO PRAYER (*The people standing.*)

Minister: In the Name of the Father and of the Son and of the Holy Spirit.
People: Amen.
Minister: The Lord be with you.
People: And with thy spirit.
Minister: Let us pray: (*Here let the congregation be seated.*)
Lord have mercy upon us.
People: Christ have mercy upon us.
Minister: Lord have mercy upon us.

PASTORAL PRAYERS followed by THE LORD'S PRAYER

DUET "All on the April Evening" MacKinnon

12:15 THE FIRST SCRIPTURE LESSON Matthew XXVII: 15-25; Luke XXIII:24-25; Mark XV:16-20; Luke XIII: 26-31; 33-34

MEDITATION ON THE FIRST WORD: "Father, forgive them, for they know not what they do." Luke XXIII:34

ORGAN INTERLUDE

It is requested that those who cannot remain for the entire service shall leave during hymns or organ interludes.

SERVICE OF PRAYER

Minister: The Lord be with you.

People: And with thy spirit.

Minister: Let us pray:

Collect: (*In unison.*) O Lord Jesus Christ, Prince of Peace, who, when thou was reviled, didst not revile again, and who on the Cross didst pray for those who nailed thee there: Implant in our hearts the virtues of gentleness and patience; that we may overcome evil with good, for thy sake love our enemies, and as children of our heavenly Father seek thy peace, and evermore rejoice in thy love, for we pray in thy holy name. Amen.

ALTO SOLO "Jesus the Crucified pleads for me" Stainer

12:35 THE SECOND SCRIPTURE LESSON Luke XXIII: 32; 39-43

MEDITATION ON THE SECOND WORD: "Today shalt thou be with me in paradise." Luke XXIII:43

HYMN (*The people standing.*) "In the Cross of Christ I Glory"

SERVICE OF PRAYER

Minister: The Lord be with you.

People: And with thy spirit.

Minister: Let us pray:

Collect: (*In unison.*) O Holy Jesus, who, of thine infinite goodness didst accept the conversion of a sinner upon the Cross; open thine eyes of mercy upon each of us, as we turn to thee for pardon and forgiveness. Renew in us whatsoever hath been decayed by the fraud and malice of evil, or by our own carnal will and frailness. Consider our contrition; accept our repentance; and forasmuch as we put our full trust only in thy mercy, impute not unto us our former sins, but strengthen us with thy blessed Spirit; and when thou art pleased to take us hence, take us into thy favor. This we beg through thy merits, O Lord, our Saviour and our Redeemer. Amen.

ORGAN INTERLUDE "Ora Pro Nobis" Hebrew Melody

12:55 THE THIRD SCRIPTURE LESSON John XIX:25-27

MEDITATION ON THE THIRD WORD: "Woman, behold thy son! . . . Behold thy mother!" John XIX:26-27

DUET "Gaze at the Mother Weeping" Gounod

SERVICE OF PRAYER

Minister: The Lord be with you.

People: And with thy spirit.

Minister: Let us pray:

Collect: (*In unison.*) O Blessed Jesus, who hadst compassion on thy mother in her bereavement, and didst appoint for her a new home with thy beloved disciple; we beseech thee to bless us in all the duties of our home life, to sanctify all our friendships, and to grant us thy consolation in all our sorrows and bereavements, that by faith in thee we may rejoice in the communion of thy saints, and may learn to look for the glories of our eternal home with thee, who livest with the Father and the Holy Ghost, God for ever and ever. Amen.

ORGAN INTERLUDE

HYMN (*The people standing.*) "Into the Woods My Master Went"

1:20 The FOURTH SCRIPTURE LESSON Matthew XXVII: 45-47; 49

MEDITATION ON THE FOURTH WORD. "My God, My God, why hast thou forsaken me?" Mark XV:34

ORGAN INTERLUDE Chorale "O Sacred Head Now Wounded" Reger

SERVICE OF PRAYER

Minister: The Lord be with you.
People: And with thy spirit.
Minister: Let us pray:
Collect: (*In unison.*) O God, Almighty Creator of heaven and earth, who holdest in thine hand all the might of man: Forsake not thy world which thy Son hath redeemed by his holy Cross, but which is sore beset by the power of sin and the evils of man; that righteousness may be the health of every nation and the glory of Christ's salvation may be the sure possession of every heart; through the same Jesus Christ, our Lord. Amen.

1:40 THE FIFTH SCRIPTURE LESSON John XIX:19-24; 28

MEDITATION ON THE FIFTH WORD: "I thirst." John XIX:28

HYMN (*The people standing.*) "O Sacred Head Now Wounded"

SERVICE OF PRAYER

Minister: The Lord be with you.
People: And with thy spirit.
Minister: Let us pray:
Collect: (*In unison.*) Help us, O gracious Father, to strive to supply the needs of the Saviour in his Body, the Church, and his poor; remembering how he said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Help us, O mighty Father, to thirst after righteousness, remembering the promise of thy Son Jesus, that those who so thirst shall be filled with the water of life. Give us sympathy, O God, with those who need; through Jesus Christ our Lord. Amen.

DUET "Blessed Jesu, We Thy Sorrows Share with Thee" D'vorak

2:05 THE SIXTH SCRIPTURE LESSON Mark XV:29-32
Matthew XXVII:48; John XIX:30

MEDITATION ON THE SIXTH WORD: "It is finished." John XIX:30

ORGAN INTERLUDE "The Darkness" Gounod

SERVICE OF PRAYER

Minister: The Lord be with you.
People: And with thy spirit.
Minister: Let us pray:
Collect: (*In unison.*) O Lord Jesus Christ, who art the author and finisher of our faith: Bring to fruition in us that good work which thou didst accomplish for us, so that we may have the triumphant joy of accomplishing our life in thee; through thy mercy, O our God, who art victorious now and evermore. Amen.

HYMN (*The people standing.*) "There Is a Green Hill Far Away"

2:30 THE SEVENTH SCRIPTURE LESSON Luke XXIII:46, John XIX:31-35; 38-42

MEDITATION ON THE SEVENTH WORD. "Father, into thy hands I commend my spirit." Luke XXIII:46

DUET "O my People, What Have I Done to Thee?" Palestrina

FINAL SCRIPTURE LESSON Matthew XXVII:51-54

ORGAN INTERLUDE

SERVICE OF PRAYER

Minister: The Lord be with you.

People: And with thy spirit.

Minister: Let us pray:

The General Confession: (*In unison.*) Almighty and most merciful Father: We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done. But thou, O Lord, have mercy upon us. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; according to Thy promises declared unto mankind in Christ Jesus, our Lord. And grant, O most merciful Father, for His sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy name. Amen.

The Assurance of Pardon: (*By the Minister.*) The apostle has written "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. For God so loved the world that He gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

HYMN No. 173 (*The people standing.*) "Beneath the Cross of Jesus"

SILENT PRAYERS (*The people seated.*)

3:00 THE RINGING OF THE NINTH HOUR

THE BENEDICTION

POSTLUDE Chorale "When on the Cross the Saviour Hung" Bach

THE INTER-PLAY OF MISSIONS AND THEOLOGY

by DAVID M. STOWE*

"The New Testament reports a mission generating a theology."

NORMALLY ONE ASKS, "What has theology to tell us about a Christian world mission—its validity, its principles, and its message?" A mission without such a theological basis, a clearly thought-out gospel and goal, is like a ship on the wide ocean without a rudder, sextant or map—and perhaps without even a sail.

That kind of inter-play between missions and theology is perfectly clear. But the question I raise now is this: "What can Missions tell us about the principles, the character and the content of a valid *theology?*" Certainly, that sounds like hitching the missionary cart before the theological horse. And yet Dr. Latourette has given us a broad and persuasive hint in his remarkable venture at writing church history from the perspective of the missionary expansion of Christianity.

Moreover, considerable encouragement for such an enterprise comes from the Bible itself. The New Testament certainly seems to report a mission in the process of generating a theology, as well as a theology producing a mission. The experiences of Peter and Paul and others in the mission to the Gentiles had a great effect on the thought of the Church. It has become a commonplace of New Testament studies that Christian preaching, the *kerygma,* was the original material out of which the Gospels were formed. That *kerygma* was missionary proclamation. Insofar as the Epistles and the Gospels offer a theology and a Christology, those are pretty clearly shaped by the needs and experiences of the mission.

*Educational Secretary, American Board of Commissioners for Foreign Missions.

NOW I SHALL TRY to illustrate concretely how involvement in world mission may help fertilize and correct the theology of the Church. First, overseas missions are the enterprise which brings us into *intimate and living contact with other religions.* For the missionary these are vital factors in the community to which he is giving his life. What makes them tick? How vital are they? and why so—or why not? What are they really affirming about the world, about deity, about man and his possibilities? What are they denying?

Such questions lead one to a more distinct and incisive conception of his own faith. The panorama of man's religions is like a great laboratory and a great museum. It represents the working out on the very largest scale of many experiments, often conducted with the insight and persistence of genius, in all the varied possibilities for religious thought and practice. It exhibits the results of such experimentation, too, in their logical relationships. In such a context the particular character and meaning of *Christian* faith stands out with enhanced vividness.

AS A CLASSIC example consider the career of the great doctrine of justification by faith.

At the outset Luther found himself enraged, and quite rightly so, by a medieval theology of pious works and by the omnicompetence of a hierarchical church to calculate and dispense salvation on the basis of such works. Over against this he set the great insight of Romans 1: *"In the gospel of Christ* is the righteousness of

God revealed, from faith to faith—as it is written, the just shall live by faith." This was a great discovery. For Luther it was also a call to battle. He went to war against opponents who seemed to him, through somewhat bloodshot eyes, to despise faith entirely. The whole matter became for Luther a question of absolute decision—*faith* or *works*. Thus when he translated the New Testament he included his own commentary on Romans 1:17 by adding a very important little word: "The just shall live by faith *alone*." Out of such exaggeration for debating purposes there came also the great mistake of Calvinism. For in following Luther and taking up the war with Roman theology, Calvin carried the polemic position on the role of faith to its irresistible conclusion —double predestination. His sequence of thought seems to have been this: In order to maintain the strongest possible front against the Roman opposition, justification must be a matter of sheer grace alone, dependent in no respect whatsoever on anything in man. But if this is the case, then the difference between the faithful and the faithless, the redeemed and the damned, is solely a matter of divine election. The saint who *has* faith must ascribe all responsibility for his *salvation* to God. The sinner who lacks faith must ascribe all responsibility for his *damnation* to God. The Deity equally exhibits His will in the mass of the damned and in the happy minority of rejoicing saints.

Now surely this is a strange and forbidding view of God's way with man. Drawing those outside the sphere of belief to the love and service of such a God becomes a singularly difficult task. What missionary would ever shape such a theology? What we must recall is that it was *not* the major concern of the 16th century reformers to commend the Gospel to non-Christians. And this may have been the trouble.

FOR IT IS INSTRUCTIVE to contrast with this the theology of another great reformer, who did have a missionary vision. "The world," said John Wesley, "is my parish." If our argument up to this point is valid, we should expect to find him focusing his thought on the *Good News* of Jesus Christ. And so he does, on a gospel rooted in the unconditional goodness of God. "It is not written," Wesley says, "that God is justice or God is truth —although He is just and true in all His ways—but it *is* written that God is love —love in the abstract, without bounds; and there is no end of His goodness. His love extends even to those who neither love nor fear Him. He is good, even to the evil and the unthankful; yea, without any exception or limitation, to all the children of man." Wesley's theology, centering in such good news about God, also included a very hopeful word about man. In his "Plain Account of Christian Perfection" Wesley speaks of the possibility of achieving "That habitual disposition of soul which in the sacred writings is termed holiness . . . the being cleansed from sin; free from all filthiness both of the flesh and spirit . . . ; the being so renewed in the image of our mind as to be perfect even as our Father in heaven is perfect."

We may well believe that Wesley was overoptimistic. Certainly his language invited abuse by fanatics who lacked his balance of temper, his reverence for reason, and his insistence on experienced reality. But whether we accept Wesley's statement of the Gospel about man's possibilities, or modify it, or reject it, it is a theology designed to express and commend *Good News* from God. And its connection with the essentially missionary purpose of his ministry seems quite clear.

A THIRD CHARACTERISTIC of a missionary theology is its concern with the relation of faith and reason. These terms present some very tough and subtle problems of definition. But the issue is clear enough. How much help in theology do we get from rational reflection, and how

much are we dependent on that will to believe which we call faith? In a case of apparent conflict between these two, which shall rule?

I wish to suggest an answer to these questions which some may find surprising. In a missionary context, *reason* is likely to play a more fundamental part than it does in much contemporary theology. This is partly because of the missionary's need to find a point of contact, a common measure of validity, when he is conversing with people of very different cultures, intellectual habits and speculative prejudices. In such a context it is not very satisfying to think of Christianity as simply one faith system which I happen to hold for no particular reason except lifelong habit and strong inner attachment, in contrast with other faith systems held by others for identical reasons. At least this is the conviction of such a veteran missionary educator as Dr. Roderick Scott who has written out of his long experience at Fukian University in China the following comment:

"One hears of the struggle for the minds of men, which is again often spoken of as the struggle of opposing ideologies. But ideologies can only struggle by fighting; they cannot struggle by argument, for by definition there is nothing higher than the ideologies, since all thinking is someone's bias. There is no higher ground. But the real struggle is between the people who believe in reason and the universal ideal or faith which may appeal to any and all because it is rational and inspiring, and the ideologist."

Let us come at this same issue from another angle. Missionaries are often pictured as narrow-minded and doctrinaire. As a matter of fact, they are often disturbingly open-minded. An existential wrestle with alternatives to Christian faith commonly leads to respect for those other faiths and a great interest in them. The result of all this is suggested in a story told by Dr. Lucius Chapin Porter.

Lucius Porter was brought up as a boy in a remote mission station in Shantung, China, where there were no schools for Western children. As a result he was educated first by his mother and then by his father, until he was ready for college. During those years he customarily did his studies in a corner of his father's office, where a constant stream of Chinese visitors came to consult with the missionary. While fourteen-year-old Lucius worked at his Caesar and his algebra, he kept his ears open for the interesting conversations going on behind him. One of the most fascinating of these took place one day between his father and a Chinese who was the Ah-Hung of a nearby Muslim mosque. These men had been fast friends for a number of years and had come to like each other well. This particular day the Ah-Hung finally said to Dr. Porter, "I respect and love you very much indeed. There is only one way in which it seems to me you might improve yourself. This would happen if you were to accept the Muslim faith." To which the missionary replied sincerely and in kind, "I too love and respect you very highly and can think of only one way in which I could come to admire you even more. This would happen if you should see your way clear to become a Christian."

Young Lucius pondered this exchange for a time. Then there flashed into his mind a conviction which was basic to sixty years of missionary work which followed. He asked himself, "Under what circumstances would it be even conceivable that my father might take up his friend's suggestion and become a convert to Islam? Why, obviously, only if he became convinced that in Islam he found expressed even more perfectly the fundamental principles and ideals which he has been led by Christianity to understand as ultimate. He would become a *Muslim* only if in doing so he believed himself to be fulfilling his own commitment as a *Christian*."

I do not argue that this line of thought would always obtain. Sometimes the pow-

er of the Christian gospel comes through its *contradiction* of what has formerly been taken as the ideal and the goal of life. But I suspect that it is with this conception of the relation of Christianity to other religions that the effective missionary will often work. His spirit will be very similar to that of the Greek Fathers who believed that every man is naturally a Christian. Christianity is thus understood as the fulfillment of a universal logos which is present in varying ways and varying degrees in other faiths, even though also partly contradicted there.

DEATH AND RESURRECTION

by Arnold M. Kenseth*

I am your double man, though first you will
Me one estate: this meadowed flesh my bones
Do comfort in; the blood's warm brooks that hill
And waterfall me through; my browsing senses
Nostriled for adventure, five unicorns
That rampant in me run; the mind's huge barns
All attic'd overhead with my pretenses,
All cellared underneath with my unknowns.

And here I landlord, jubilant a while,
To store up meanings in the bins and ricks,
A sundial farmer faithful to my rites
As morning robins; except my brother, sin,
Prides in the yards and warfares at the gates.
And then my countryside is stones and sticks
And straw, and death soon wooden-fences in
The ruined body of my land all still.

Yet you recover me from my disgrace.
This little ground I am, this cipher earth
I corner in, this night that densely nights
Me down to stay; you mine-field with the sun,
The fuse as long as love, the burst a birth,
A second world after the blackout's done:
And out of my debris you timber heights,
And into my despair you hammer grace.

*Mr. Kenseth, our poetry editor, won a $100 prize with this poem which is reprinted by permission of THE AMERICAN SCHOLAR.

ASSOCIATES IN READING

The Associates in Reading of the Congregational Christian Churches closes its work with this list of recommended books. Future work of this kind will be undertaken by a new committee representing both partners in the United Church of Christ. For a quarter of a century the Associates have been recommending books to the ministers in our fellowship, and two of the present members, Albert J. Penner and Clifford Simpson, have served since the beginning. It has been an exacting but a pleasant task.

In two recent meetings of the Associates much attention and a good deal of intellectual and spiritual searching have been given to the place of the modern arts in the life of the minister. This has included some of the modern novels of the so-called "extreme type." Increasingly, there are those who think that man cannot be known in his present dilemma except through such books as Camus' "The Fall" and Robert Penn Warren's "The Cave." J. D. Salinger's "Catcher In the Rye" has become the campus classic, and some predict that it will become the "Huck Finn" of our time. If anyone should be able to read past the shell of offensive language to find the heart-beat of youth in our day, it ought to be the parson. One young preacher says he had always hated the small New England town until he read "Peyton Place;" then he came to see its need and forgive its pettiness. Perhaps Thornton Wilder's "Our Town" serves something of the same purpose.

Let our parting word be one of admonition, not only to read, but, as creators in the written and spoken art, to become better artists. To this end we recommend a little book, "Elements of Style," written forty years ago by Prof. William Strunk, Jr., now edited, with an introduction, by E. B. White. Mr. White says that, after forty years, it is still the best guide there is.

ARTHUR E. WILSON, Chairman

RECOMMENDED BOOKS

CHURCH AND SOCIETY

***Jaroslav Pelikan, The Riddle of Roman Catholicism. New York, The Abingdon Press, 1959. (272 pp., $4.00)**

This is an Abingdon award-winning book by a young professor in the Federated Theological Faculty of the University of Chicago. The book is addressed to Protestants who would become informed about Roman Catholicism, and that ought to include many. The three divisions deal with the history of the Roman church, its major beliefs, and its place in society. The author studied in a Jesuit university, and he writes with wide knowledge and objectivity. This is in no sense an anti-Roman Catholic book. It is clear and concise in style and a joy to read. It deserves the widest possible study and circulation.

Kyle Haseldon, **The Race Problem in Christian Perspective.** New York, Harper and Brothers, 1959. (222 pp., $3.50)

This is a Southern pastor's lucid and honest appraisal of the obligation and opportunity of the church in race relations, presented with forthrightness and courage. Thoroughly Christian, closely reasoned, and clearly stated, surely it is one of the best books in the field.

Biblical Studies

*Frederick C. Grant, **Ancient Judaism and the New Testament.** New York, The Macmillan Co., 1959. (155 pp., $3.50)

The author writes, "We cannot truly understand the New Testament and the religion it enshrines without a deep and sympathetic understanding of Judaism." This understanding Prof. Grant provides through this informative and well-documented book. He describes, for example, what the synagogue of Jesus' day was like, what was meant by the Messianic hope, what was the nature of Jewish apocalyptic thought. He helps to correct many ancient prejudices and misunderstandings, particularly concerning the place of the Pharisee in the society and religion of his time. He puts the life and teaching of Jesus within its Jewish framework, where it belongs. This book clearly brings out Christianity's enormous debt to Judaism. Its reading could do much to improve Judeo-Christian relations.

Sigmund Mowinckel, **The Old Testament As Word of God.** New York, Abingdon Press, 1959. ($2.75)

A study of the Old Testament in Christian faith that starts from the problem of how the humanness of the Old Testament can be reconciled to the claim of divine revelation. The solution is from a positive Christian standpoint.

William Barclay, **The Mind of St. Paul.** New York, Harper and Brothers, 1959.

A fresh and well-written study of Paul's thought. Both a sweeping account of that to which God calls men, and an excellent "theological word book."

Markus Barth, **The Broken Wall.** Philadelphia, The Judson Press, 1959.

A study of the letter to the Ephesians that enlarges the Christian's understanding of the church's mission, it provides guidance for a full study of the epistle dealing with the work of Christ, the gathering of the church, and the Christian's place in the world.

Theology

*Carl Michalson, **The Hinge of History,** New York, Charles Scribner's Sons, 1959. (256 pp., $3.95)

The author's "Faith For Personal Crises" was thought by many to be the best work in its field. This new book will also be highly acclaimed as a maturing of existential insights in the field of Christian theology. Here is superb use of the historical method leading to theological understanding. The author's amazing resources in literature are an enriching experience for the reader. Such remote words as "paratactic" and "paradigmatic" intrigue the reader because they intrigued the writer. The items of history which man cannot relate to his own experience find a hinge in the biblical events culminating in The Event.

Paul Tillich, **Theology of Culture,** edited by Robert C. Kimball. New York, Oxford University Press, 1959. (213 pp., $4.00)

This book, by one of the world's greatest living theologians, consists of essays on the relation of theology to culture. Prof. Tillich is concerned to show that many spheres of man's cultural activity have a religious dimension. From his own perspective, he offers a theological basis both for cultural analysis and therapy.

Giovanni Miegge, **Christian Affirmations In A Secular Age.** New York, Oxford University Press, 1958. (170 pp., $3.75)

A review of the traditional themes of Christianity presented in a clear-cut, lucid fashion, entirely understandable by clergy and laymen. Here is a positive statement of faith.

Karl Barth, **From Rousseau to Ritschl.** London, SCM Press, 1959. (435 pp.)

Here is a translation of eleven chapters of the original German work on 19th century Protestant thought. Lessing, Hegel, Schleiermacher and Herder are some whose contributions are reviewed. The book is prefaced by a brilliant summary on 18th century man.

Pastoral Care

Charles R. Stinnette, Jr., **Faith, Freedom, and Selfhood.** Greenwich, Seabury Press, 1959. ($4.75)

Man's burden of freedom is answered in the faith community, where he is enabled to claim his freedom and selfhood beyond his bondage and lostness.

Max Thurian, **Confession.** London, SCM Press, 1959.

Frere Max, the theologian of the Reformed community of Taize, has produced in this book one of the longer and more substantial volumes in the series, "Studies in the Ministry and Worship." He assumes, what most Protestant pastors of today must assume, that the church's ministry to persons is especially inadequate at the point of the mediation of forgiveness, and proceeds to offer the solution against the background of historical, theological, and psychoanalytical considerations. The solution will be shocking to many: as a loyal Protestant who at the same time is open to contemporary teaching in psychotherapy, he argues for a revival of the auricular confession based on evangelical theology, and justifies his view by appeals to Luther and Calvin—a small but devastatingly powerful bombshell.

David Cox, **Jung and St. Paul.** New York, Association Press, 1959. (357 pp., $5.75).

A presentation of the two channels for changing human nature—individuation and justification by faith. It is a good explanation of Jung's psychology and St. Paul's theology, and the relation between these two.

Gabriel and Dorothy Fackre, **Under the Steeple.** New York, Abingdon Press, 1957. (128 pp., $2.00)

A lucid and disturbing book on the basic motivations of various groups in the church. "The Amen Clan," "The Altar Clan," "The Forum Clan," "Our Gang Clan" etc., are presented with the hope that by love they may become the people of God.

Literature

Charles W. Ferguson, Naked To Mine Enemies. Boston, Little, Brown, 1958. ($6.00)

The author, who practices what he preached in "The Use of Words," has produced a book that is delightful reading and gives a picture of the days of Henry VIII which has not been equaled in modern writing (and we read Churchill!). It is a biography of Cardinal Woolsey, the amazing son of a butcher, who saw to it that his station was greater than that of nobility. He had such ambition that twice he sought the papal throne; yet he achieved some great things for England in education, in statecraft, and in churchmanship. Ferguson fills in the background of Shakespeare's "Had I but served my God with half the zeal I served my king/He would not in my age have left me naked to mine enemies." Recommended for "after the last committee goes home" reading.

Calvin's Anniversary

1959 marks the four hundredth anniversary of the publication of the final edition of the "Institutes of the Christian Religion" and the four hundred fiftieth of Calvin's birth. We append, therefore, the following select bibliography, principally of recent works on Calvin's thought, and look forward next year to the publication of the new translation of the "Institutes" for the Library of Christian Classics.

Torrance, T. F., **Calvin's Doctrine of Man**
Van Buren, Paul, **Calvin's Doctrine of the Work of Christ**
Wallace, R. S., **Calvin's Doctrine of the Word and Sacraments**
Wallace, R. S., **Calvin's Doctrine of the Christian Life**
Parker, T. H. L., **Portrait of Calvin**
Parker, T. H. L., **The Oracles of God** (studies in Calvin's preaching)
Nicael, W., **The Theology of John Calvin**